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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LI. CHICAGO, AUGUST 13, 1903. NUMBER 23

I saw some handfuls of the rose in bloom,
With bands of grass suspended from a dome;
I said, What means this worthless grass, that it
Should in the rose's fairy circle sit?
Then wept the grass, and said, "Be still and know
The kind their old associates ne'er forego;
Mine is no beauty, hue, or fragrance, true!
But in the garden of my Lord I grew."

—from The Rose Garden of Saadi.

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Ralph Waldo Emerson

By

Frank B. Sanborn

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VOLUME LI. THURSDAY, AUGUST 13, 1903. NUMBER 23

That was a delicate question which the "crowd" at Marietta, Illinois, had to decide on the Fourth of July last, when, according to the *Woman's Journal,* the question was whether the Hon. John Hughes or his wife delivered the best oration on the occasion. The *Journal* seemed to think that the balance was in favor of the wife, but then the *Journal* may be a little prejudiced. One thing, though, is clear, that here, as in many other places, the "Honorables" must look to their laurels in these days.

The *Literary Digest* speaks of "the recent plague of mosquitoes all along the Middle Atlantic Coast," and there are rumors that some of the cardinals in the sacred conclave have been seriously broken of their rest by the Roman mosquito. No wonder, then, that large areas of human nature are disposed to take seriously the hope of relief that is promised from the deadly parasite that is to disturb the comfort of the mosquito, if not to threaten his life. Long life to the *Agamomermis culicis!* if the name is not as formidable as the mosquito bite.

Mrs. Ednah D. Cheney, at the Emerson Memorial exercises in the Hillside Chapel at Concord, said: "Emerson gave to women the best he had to give." It is but fitting then that women should stand with Mrs. Cheney in bringing their tribute of gratitude and praise, as they do. At the same meeting Mrs. Anna Garlin Spencer spoke of "The American Woman's Debt to Emerson." Mrs. Julia Ward Howe was also heard at these meetings, and Mrs. Daniel Lathrop (Margaret Sidney), present owner of "Wayside," Hawthorne's old home, gave to the visitors hospitable reception on her lawn.

Howard A. Bridgman writes an open letter to the August number of the *Century* on "The Minister's Day's Work." It is an under-estimate of the prosaic facts that enter into the lives of thousands of ministers, who in this commercial age of things live under the suspicion, if not of idleness, still of an easy-going life. It is not possible in this space to present Mr. Bridgman's argument, but we commend it to the attention of those who think that the ministry is an emasculated and a well-nigh useless calling in this boasted practical age of steam, electricity, and the sciences that deal with tangible things.

The *Independent,* as quoted in the *Literary Digest* of August first, advances the opinion that "moral freedom in this country is waning," not through the restrictions of law but through the "thousands of organizations that have sprung up to foster causes innumerable and to create laws outside the law, which is becoming more tyrannical than courts or legislatures." This is a timely note of warning. Have we broken the fetters of kings only to be the more willing subjects to the imperial demands of party politics, sectarian religion, social pretensions, society demands and the brainless gods of greed and style?

Andrew D. White has graciously succumbed to the inevitable. He has begun to write reminiscences. What a fine lot of memories he must have on hand. The first of these "Chapters From My Diplomatic Life" appears in the August *Century.* No man has represented his country more faithfully at foreign courts than Andrew D. White, and still his career as Ambassador to Russia and Germany pales in the presence of the more brilliant service he has rendered as the first president of Cornell University and as author of the notable work on the "Conflict Between Science and Religion." In these last mentioned capacities he has rendered an incalculable service to free inquiry, progressive thinking and honest theology.

"Father Covell" has sunk to his rest. At present writing we have but the telegraphic invitation to stand with the mourning friends by his casket. Distance and other entanglements make it impossible for the present writer to join in the sweet and gracious service. But it does not prevent him from joining with a great multitude outside of the neighborhood limits of Buda and Sheffield in reverent love and grateful appreciation of Chester Covell. He moved into Bureau County, Illinois, while still a young man, and has now left it in the fulness of his eighty-three years. Throughout all these long years he has been a diligent minister of religion, a tonic to the souls of three generations. When a young man he anticipated the logic of events in the Protestant world and organized his "Union Church" of Buda. He was never a minister of a sect, but was always a minister first to Buda, then to Bureau County, after that to the State of Illinois and through this to the nation and the race. He was courageous in his youth, tireless in his prime, gracious and beautiful in his old age. Peace to his ashes and increased potency to his spirit!

And now it is "Pope Pius X!" We salute the new incumbent. We trust that the papers are right in their estimate of him as a wise, liberal and progressive man, a worthy successor of Leo XIII. Perhaps his possibilities for good or evil are greater than those offered to any other man on this planet at the present time. It is within his power to recognize civic Italy and thus put an end forever to the temporal preten-

sions, ambitions and temptations of the Church. It is for him to recognize not only the legitimacy but the necessity of public school education after the American plan throughout Christendom, and to show that the parochial school, whose business it is to teach directly the foundations of morals and religion, can be made to supplement and not to substitute the public school. It is within his power to do much in directing not only the laborers but the labor unions of the world. It is within his power to ameliorate the dogmatic pretensions of his Church, to appropriate many of the inevitable conclusions of science, to do much towards bringing the most conservative organization in the world forward; or he can stand in the way of all these things. Pius X has a great opportunity. Time alone can decide whether he is equal to it.

Governor LaFollette of Wisconsin.

To the intelligent student of civic reform and political purity, Robert La Follette, the Governor of Wisconsin, is to-day the most conspicuous man in the public life of the United States. He is at the storm center of the most clearly pronounced and well defined struggle between the citizen and the "boss," the people and the corporation. While he was yet a private citizen, an ex-representative in Congress, when he had been retired, according to the decree of the "machine" in Wisconsin, Mr. La Follette prefigured his campaign, girded himself for the battle, in an address that may well be regarded as epoch-making in the politics of Wisconsin, delivered in the Emerson Pavilion at Tower Hill at a Sunday grove meeting. He then spoke for the people's rights at the primaries and for a more equitable distribution of the burdens of taxation. On these lines he opened up his campaign; was elected Governor of Wisconsin; two years ago was re-elected on the same issues, and now the representatives of the national interests of the Republican party in the State, the forces of integrated capital, and the political wire-puller and heeler in the Democratic party are combining their forces, not simply to defeat and humiliate the Governor in his future ambitions, but to overthrow the reforms already initiated, to nullify or repeal enactments already passed in the interest of the reforms mentioned. Recently Governor La Follette addressed a great concourse of Wisconsin voters at Monona Lake Assembly. He spoke from the platform made notorious the week before by the event to which we devoted our editorial space last week. The railroads united in giving half-rate transportation to all those who wished to attend the Tillman bout, and hear the South Carolinian advocate of lynching and lawlessness, but they refused such concessions to those who wanted to hear the Governor of the State in the interest of political purity and just taxation. But notwithstanding this obstacle it is reported that five thousand people gave enthusiastic hearing to the Governor, who here, as at Tower Hill many years ago, used the non-partisan, non-sectarian and ethical platform to review the situation, trace the rise, progress and prospects of the reforms he champions, and inferentially to indicate the lines of his future campaignings.

The Governor traced the steps by which Wisconsin has now come to the endorsement by popular vote, the most radical and far-reaching primary law anywhere suggested. This law, which is to go to the people at the general election of 1904, provides for the nomination of all candidates of each party, including United States senators, upon the same day under the Australian ballot. This law was characterized by the Governor as "the most comprehensive and thorough primary election law yet enacted, and one that will mark a new era in election reform in this country." And unless some violent interference with the popular sentiment and sudden revulsion of public spirit takes place between now and the election of 1904, this law will be put to the test, to the embarrassment, if not to the confusion, of the professional politician in all parties.

The other reform championed by Governor La Follette is not so far advanced, though progress is made. This reform concerns itself with the tax roll. It is the contention of the Governor that the public service corporations in the State—railroads, street cars, telegraphs, express companies, etc., etc., should be subject to taxation in the same way and at the same rate as is private property.

The Governor ought to have known what he was talking about when in his address he said:

"The highest art in legislative manipulation was used by these powerful interests to defeat this legislation. * * * The public service corporations apparently took the field to capture the State and destroy the administration."

And he adds:

"It is doubtful if ever before in the history of the politics of the country has occurred such a wholesale debauchery of the press as this league accomplished. Something over 200 Republican newspapers sold their editorial columns and permitted this Wisconsin Tammany to furnish syndicated editorials and syndicated press comments to be run through the chain of newspapers. These facts were established by the sworn affidavits of editors who returned the money and repudiated their agreements when the real infamy of the transaction became apparent.

"The expenditure of such vast sums in a political campaign could only have been met by corporations with unlimited resources, but when it is remembered that the money represented by the railway taxation issue alone was the round sum of $1,000,000 annually, it becomes at once apparent that it was coolly regarded as a business investment.

"I believe that no other State, similarly situated, in the political history of this country, has ever had expended within its borders so large a sum of money as was used by the corporations, through the Bolter's league, to carry the Republican caucuses and conventions in the campaign of 1902."

We have not space to trace the history of this movement. Perhaps we have not knowledge enough to clearly understand the present status, but it is enough to know that this proposed legislation will add to the income of the State over a million dollars per annum, that all the skill and capital at the command of these mighty corporations are arrayed against it, and that they find natural allies in the politicians who are in politics for what it yields to them. And it is further clear that

the Governor is backed by the great bulk of the honest citizens—the farm and shop constituencies of the State. The only arguments which the opposition to him present are the arguments of expediency and the counter-charge that "the Governor is fighting machines with a machine." In short, the logic of the man who is an expert in playing "practical politics," is simply, "They all do it," and "you're another."

We prefer to believe with those who stand back of the Governor, that he is sincere in his contentions, and that we have in Wisconsin the crisis of democracy worked out in its clearest issue.

Our readers will do well to watch developments in Wisconsin politics, because we are inclined to take seriously these closing words of La Follette's speech, which is characterized throughout with clear statement, great frankness, manly independence, and at times martial defiance.

"The problem presented is a momentous one. It calls for no appeal to passion or prejudice or fear. It calls for courage and patriotism and self-sacrifice. It calls for solution. Shall the American people become servants instead of masters of their boasted material progress and prosperity—victims of the colossal wealth this free land has fostered and protected? Surely our great cities, our great states, our great nation, will not helplessly surrender to this most insidious enemy which is everywhere undermining official integrity and American institutions. Surely, we shall not permit this government to abandon its traditions, its memories, its hopes, and become the instrument of injustice and oppression. Surely, the American people will do their plain duty now, as they did in the greatest epoch of this country's history. Surely, we shall meet the issues presented with rectitude and unfaltering devotion, strong in the faith of ultimate triumph."

A sense of pureness in the air,
Of wholesome life in growing thing,
Trembling of blossom, blade and wings,
Perfume and beauty everywhere,—
Skies, trees, the grass, the very loam,
I love them all; this is our home.

Million on million years have sped
To frame green fields and bowering hills;
The mortal for a moment tills
His span of earth, then is he dead:
This knows he well, yet doth he hold
His paradise like miser's gold.

I would be nobler than to clutch
My little world with gloating grasp;
Now, while I live, my hands unclasp,
Or let me hold it not so much
For my own joy as for the good
Of all the gentle brotherhood.

And as the seasons move in mirth
Of bloom and bird, of snow and leaf,
May my calm spirit rise from gief
In solace of the lovely earth;
And though the land lie dark or lit,
Let me but gather songs from it.

From "Home Acres" by R. W. Gilder, *in the August Atlantic.*

A friend whom you have been gaining your whole life you ought not to be displeased with in a moment.—*Saadi.*

A student without inclination is a lover without money; a traveler without observation, is a bird without wings; a learned man without works, is a tree without fruits; and a devotee without knowledge is a house without a door.—*Saadi.*

THE PULPIT.

The Varieties of Religious Experience.

A PAPER READ AT THE FIFTY-FIRST ANNUAL MEETING OF THE WESTERN UNITARIAN CONFERENCE, MILWAUKEE, MAY 13, 1903, BY RICHARD W. BOYNTON, PASTOR OF UNITY CHURCH, ST. PAUL, MINN.

The great and increasing flood of printed matter that pours off the presses both in this country and abroad only occasionally bears within its depths a book so fresh and stimulating in its outlook and so suggestive, if not revolutionary, in its conclusions that it becomes anchored, as it were, in the stream of present thought, a mark around which swirl and eddy the issues of debate, and a rock upon which one must stand if he would reach out yet further into the troubled current of contemporary life. Such a book, among the hundreds published during the past year that bear more or less directly upon the vocation of the minister, I have found in "The Varieties of Religious Experience," by Professor William James, of Harvard University, being the Gifford Lectures on Natural Religion delivered at Edinburgh in 1901-1902. Professor James easily ranks, I suppose, as our foremost American psychologist. But that the Gifford Trustees should have selected a leading exponent of this new soul-science, as its Greek name signifies, which is entering with such assurance of power into so many departments of our intellectual life, to discuss the subject of religion, seems to mark a new departure in our attitude toward religion which may well be of profound significance for the future.

Professor James can scarcely be called the pioneer in this field. His book is the most brilliant and influential of a number of books taking the same direction that have appeared within the last two or three years, and that may safely be prophesied to herald a whole literature which is fast growing up around this new point of view. I need only mention here Professor Starbuck's careful study entitled "The Psychology of Religion," from which in large measure Professor James seems to have taken his original impulse; the books of Professor Coe, and the articles of Professor Leuba. Clearly these are but beginnings, yet beginnings of great moment to the student of religious phenomena, because they teach us to look at these from the inside, and after the inductive method, instead of, as has for so long been the case, from the outside and after the deductive method. What I mean by this distinction will be best shown, perhaps, by the consideration of the method and results of the book before us.

It is wholly as a student of psychology that Professor James approaches the subject of religion. He is interested in it as one aspect, and possibly the deepest aspect, of the human soul. He proposes to study it by following the "case method," which lies at the basis of such human sciences for example as law and medicine, and to which his medical training as well as his long practice as a psychologist inclines him. In this he takes his clue, however, from Professor Starbuck and the other writers upon the psychology of religion. Only Professor James proposes to gather his cases from a wider range of selection than is possible when questions are sent out and answers received from persons now living, which has been the favorite procedure of the religious psychologists as well as of the child-study experts. He was given access to several collections of such materials, especially the important one of Professor Starbuck, who is, so far as my knowledge goes, the pioneer in this department; but he chose to add to these the testimony of religious

biography and above all autobiography, gathered from many centuries and many different forms of religious belief. The significance of the book which has resulted lies partly in the wonderful range of cases represented, partly in the author's striking analysis of the varieties of religious experience which he exhibits; but chiefly in his personal comments and philosophical deductions, drawn from his wide inductive study of this great mass of first-hand evidence. The book is written in a style which any novelist might envy, and which must carry along even an untrained reader by its immense freshness and vitality.

The opening chapter gives us the reasons why the author, as a psychologist, is interested in the problems of the religious life. It is because those who are pre-eminently religious—"individuals," as he says, "for whom religion exists not as a dull habit, but as an acute fever rather"—are persons commonly of unusual mental conditions in other respects. That is to say, persons of religious genius, like all persons of genius in whatever form, *tend* at least toward that borderland of the abnormal in mental conditions wherein the modern student of mind believes that he can best discover by contrast and exception the normal conditions of mental life. To perceive the full significance of our tamer religious moods, Professor James tells us, we need to see them reflected in the acute feelings of the men and women who have been revered as religious leaders and guides by those who knew their depth and fullness of religious nature. The book is not fairly open to the criticism that might easily be made upon it, of dwelling too exclusively upon exceptional cases, since in the author's view just these are the significant cases from which we may draw conclusions that will apply to our paler experiences. It is perhaps matter for discussion whether the results achieved justify the method. I want only to say in passing that they seem to me absolutely to do so, and that the reader who is repelled from the book because so many of its examples are extreme has yet to learn the alphabet of the patient, scientific exploration of the sources of obscure and difficult mental phenomena, like those of religion.

In order to carry out his program, Professor James finds it necessary to limit himself to a single side of the religious life, though it is the most important side. In the present investigation he has nothing to do with religion as it has been built up into institutions, doctrines or ceremonies. He is concerned entirely with studying its aspects in the individual consciousness. Even so, he is obliged to make his opening definition of religion broad enough to cover all the manifestations of human feeling that can justly be called religion, while it shuts out only those which cannot fairly claim this distinction. He defines religion, therefore, as meaning for the purposes of the present investigation "the feelings, acts and experiences of individual men in their solitude, so far as they apprehend themselves to stand in relation to whatever they may consider the divine." He yet farther marks off what he is to treat from all merely sceptical or mocking attitudes toward the universe by saying that "there must be something solemn, serious and tender about any attitude which we denominate religious." Under this broad definition, as you will see, can easily be grouped the most various manifestations of the religious life. It does not presuppose even belief in a God, if only one recognize some force in the universe that he can call divine. This breadth of view is one of the notable features of the book. Professor James seems wholly free from prejudice, unless it is an amusing prejudice against the academic dogmatism of some of his professional colleagues, and this he deals heavy blows. He is continually rebuking in no uncertain fashion the narrowness of any who cannot get outside their own little sect or doctrine to see the world of men and things as it is. The impression of his own sincerity is not to be resisted. This religious passion that has so filled men and women of the most various training and situation in life, and that has lifted a few to ineffable heights of joy, of love, and of self-denial, is something supremely real. The writer feels himself to be dealing with a great reality, that is inextricably bound up with our deeper nature; and as you read you feel yourself carried along to the same conclusion. Emerson inferred "that there is a statement of religion possible which makes all scepticism absurd." Such a statement the book before us seems to me to offer; at least to this extent,—that it presents by means of a mass of testimony, the reality of which at least cannot be denied, the almost universal belief that we are the offspring of a higher Power who is in essence like ourselves, and whose unseen presence multitudes have felt that they had personally realized; and the undeniable fact that this belief has given to those who held it a stronger grasp of life, a nobler morality, and a deeper peace than other men, in the face of what is most harrowing and terrible in human experience. "By their fruits ye shall know them," was the test proposed by Jesus; and looking at the fruits of religious faith that are gathered here, I think we may be assured that in these fragile vessels of our humanity we yet keep safe and sure the sacred treasure of the spirit.

The successive divisions of Professor James's thought cover the subjects of the reality of the Unseen, the religion of healthy-mindedness, the sick soul and its recovery through the experience of conversion, saintliness, mysticism, and religious philosophy, ending with a brief summary of his own philosophical conclusions. These last he promises to develop further in another book. Originally making twenty lectures, each of which required an hour or more for its delivery, it is manifestly impossible in this review to do anything like justice to the full thought. Any such review must be merely selective; and I am able to speak of only a few aspects of the book which seem to me of interest, trusting the discussion that follows to bring out other phases of equal or greater importance that I must necessarily omit. The most serious omission, however, will be that of the extraordinary wealth of examples by which the pages of the book are enriched. These alone would give the work a unique value, while Professor James's masterly handling of his materials makes his study, in my opinion, one of permanent importance, that ought not to be overlooked by any minister or serious student of religion. In his preface, the author refers to his "belief that a large acquaintance with particulars often makes us wiser than the expression of abstract formulas, however deep." What he has done has been to put us in possession, from the resources of a reading so wide that nothing seems to be neglected, of particular cases of religious excitement and depression from many ages and widely different types of faith; so that even when our judgment differs from his own, it is often based of necessity upon data with which he himself has furnished us.

The key-word to Professor James's method is given us in his title. He is to discuss "The Varieties of Religious Experience," and it is upon the last word, "experience," that we are to place the stress. He has frankly described his philosophical position in an earlier book, "The Will to Believe, and Other Essays in Popular Philosophy," as that of *radical empiricism*. "I say 'empiricism,'" he adds by way of explanation, "because it is contented to regard its most assured conclusions concerning matters of fact as hypotheses liable to modification in the course of future experience; and I say 'radical,' because it treats the doctine

of monism itself as an hypothesis, and, unlike so much of the half-way empiricism that is current under the name of positivism or agnosticism or scientific naturalism, it does not dogmatically affirm monism as something with which experience has got to square." This sentence might well stand as a motto on the title-page of the present book. What it means is that there is to be a free field for opinions and no favor. The author studies his cases, not to get them to uphold a theory, but to see what they have to teach. Yet he is a knight-errant by nature, if we must not say a philosophical Don Quixote, and many a slashing tilt he runs against the stately windmills of scientific and metaphysical systems. An air of pure intellectual freedom blows through his chapters which makes the books that ordinarily come out of the college lecture room seem twice dried and juiceless. One needs to keep himself well in hand, indeed, not to be carried away by the mere boyish enthusiasm of the author, as he brandishes aloft one fact after another and calls gleefully upon all the dogmatists in creation to come and see what they can make of it. He works up to almost an orgy of revolt against the philosophical absolutism that rules most of the universities today, and not least in Scotland, where the lectures were delivered. If we cannot quite join him here, we need to look well to our reasons for dissent, as the armor in which he has equipped himself, with all its looseness at the joints, nevertheless fits him so perfectly that we shall find it hard to hit a vulnerable spot.

The experience which is to be the basis for our study Professor James holds to be primarily not thought, but feeling. Thought is only our working over afterwards of what is first given us in those instinctive and emotional reactions which make up the real phenomena of religion as of life at large. Our jaunty confidence in what we are pleased to call "reason in religion" receives some hard knocks at the very outset. It is not reason, but feeling, that is decisive in fixing our religious beliefs, insists Professor James. "The truth is," he says, "that in . . . the religious sphere, articulate reasons are cogent for us only when our inarticulate feelings of reality have already been impressed in favor of the same conclusion. . . . The unreasoned and immediate assurance is the deep thing in us, the reasoned argument is but a surface exhibition." So far does he carry this principle that towards the end of the book, after quoting a long and eloquent passage from Dr. John Caird's "Introduction to the Philosophy of Religion," in which the great Scotchman describes in his inimitable way some of the central phenomena of the religious consciousness, Professor James declares that, so far from having by his philosophical method transcended the sphere of feeling and of the direct experience of the individual, "he has done nothing of the kind, but . . . has simply reaffirmed the individual's experiences in a more generalized vocabulary." Earlier in this same chapter on "Religious Philosophy," he pours out the vials of his righteous empiricist wrath on those theologians—and their name is legion, both Catholic and Protestant—who have constructed the being and attributes of God out of the necessary ideas of their own inner consciousness, without regard to the fact that if the Eternal has any such attributes we cannot verify them in experience. There is certainly room for discussion here, but I must not stop to indulge in it. I bring up the point only to show how far Professor James is willing to go in his application of the experience principle.

If experience, then, is to be the criterion, it must be examined in its entire content as to the nature of the facts that mankind are agreed in calling religious. This is the main business of the book, but we can notice it only superficially here. After stating, in the two opening lectures, his purpose and the method of his inquiry, the author proceeds at once to look into the evidence for the reality of the Unseen. "Were one asked," he says, "to characterize the life of religion in the broadest and most general terms possible, one might say that it consists of the belief that there is an unseen order, and that our supreme good lies in harmoniously adjusting ourselves thereto." The actual existence of this unseen order—or it might be more accurate to speak of it as an invisible presence in which we live and move and have our being—has in the past been borne in upon countless individuals, most often through experiences of the mystical variety. Professor James gives a number of striking cases, and decides that here we reach bottom, so far as the reality of the objects of religious faith is concerned. "If a person feels the presence of a living God after the fashion shown by my quotations," he concludes, "your critical arguments, be they never so superior, will vainly set themselves to change his faith." This accords with the saying of a wise thinker among the English Unitarians, Rev. P. H. Wicksteed, that "the man who wishes permanently to affect men's conceptions of life, must enable them to see and feel life otherwise than they have hitherto done." Religious conversion is not conversion, so I believe Professor James would hold, from one way of *thinking* to another, but from one way of *feeling* to another, which is a far more fundamental and difficult thing to accomplish.

He examines next the attitude of the religious mind toward the universe, which is thus regarded as the dwelling-place or rather as the living garment of this unseen presence. And here he follows Francis W. Newman, the less-known brother of the famous Cardinal, in dividing mankind into two classes, according as their attitude toward ultimate reality is simple or complex. "God has two families of children on this earth," says Newman, "the once-born and the twice-born." The religion of the once-born Professor James calls that of "healthy-mindedness." It consists in a straightforward acceptance of the universe as it is, as essentially good and calculated to promote our happiness. The Unitarian finds himself appropriately classed under this head, as a rational optimist, who holds evil to be "only good in the making." Among his extremer companions he may be a little surprised to find the different varieties of faith-curists, with the Christian Scientists on the outmost verge. All these related attitudes of mind agree in assuming the fundamental goodness of the power that rules over us. Actual evil is either ignored or else explained away. By simply being itself in the fullest sense, the soul draws near to God. It is not conscious of any need to be "born again."

The other and more complex attitude, of the "twice-born," is that of facing the evil in life as something at least as real as the good, but still something that is to be escaped. Escape is commonly found by the individual through the experience known as conversion. He begins life as a soul out of harmony with itself and with the universe. No one who knows humanity in all its phases can overlook the extreme congeniality of this attitude to many of our most persistent moods. But, equally with the healthy-minded person, this morbid-minded individual, as Professor James terms him, seeks for harmony in his relations with the unseen. This can come to him, however, only by means of a more or less violent upheaval of his nature. What he comes into, as Professor James everywhere implies but nowhere says, is simply the attitude of healthy-mindedness. The former evil may

exist, and does exist, but without its old power over him. He has risen into an ampler air, and the old miasmas are cleared from off his path. If one is contemptuous of the forms of religious experience that connect themselves with the churches that still look for the conversion of every soul before it can come to God, let him read the stirring chapters in which the experiences of the sick soul and its recovery are told with a vividness of detail unparalleled at least in my reading. After reciting cases of religious melancholy like those of Bunyan and Tolstoy, Professor James adds, "Not the conception or intellectual perception of evil, but the grisly, blood-freezing, heart-palsying sensation of it close upon one, and no other conception or sensation able to live for a moment in its presence! How irrelevantly remote seem all our usual refined optimisms and intellectual and moral consolations in presence of a need of help like this! Here is the real core of the religious problem: Help! help! No prophet can claim to bring a final message unless he says things that will have a sound of reality in the ears of victims such as these." And none of us who have stood in the presence of dread accident or mortal sickness or sudden death will dare to call his expression too strong.

The state of the religious soul, after its victory over temporal evil, is described at length in the chapter on saintliness. Here we come upon those extremes of asceticism, amounting in some cases to the most brutal and stupefying self-torture, which are so repellent in saintly biographies of the Middle Ages. But even these are shown to have their meaning, in so far as they have been thought to be ways to find God. "Thou hast made us for thyself," cries St. Augustine, "and our souls are ever restless till they rest in Thee." In the succeeding chapter on "The Value of Saintliness," the author shows how this asceticism in milder forms, such as consecration to the devout love of God, to purity and charity of life, and to poverty if need be amid the surrounding wealth, might not be the least service that we today could perform for the sake of

"Sweeter manners, purer laws."

It is when we reach the chapter on mysticism that we find ourselves at the real heart of the discussion. Most of the experiences that have already been described shade off into that deeper, unexplored region of the soul where dwells our acutest consciousness of things unseen, but into which the clear light of thought cannot directly penetrate. It is useless, thinks Professor James, to deny the existence of

"This unsleeping, secret sense,"

as Dr. Furness's hymn beautifully describes it. Professor James reaches three conclusions regarding it, as follows:—

"(1) Mystical states, when well developed, usually are, and have the right to be, absolutely authoritative over the individuals to whom they come.

"(2) No authority emanates from them which should make it a duty for those who stand outside of them to accept their revelations uncritically.

"(3) They break down the authority of the non-mystical or rationalistic consciousness, based upon the understanding and the senses alone. They show it to be only one kind of consciousness. They open out the possibility of other orders of truth, in which, so far as anything in us vitally responds to them, we may freely continue to have faith."

It does not surprise us, after this, to find in the conclusion—for I must pass on to that if I am to finish in the time allotted me—that after his long and detailed investigation into religious phenomena, which he has undertaken to exhibit in something of their infinite variety, Professor James refers them all for their ultimate solution to that obscure region below our conscious life, which is but just now coming to the recognition of students of psychology,—the subconscious self. As a scientist, he offers us the hypothesis "that whatever it may be on its *farther* side, the 'more' with which in religious experience we feel ourselves connected is on its *hither* side the subconscious continuation of our conscious life." What is this but the familiar language of religious emotion, as we meet it in the disciples of every creed under the sun, who have laid hold on the reality and are not merely talking by vote, put into modern, scientific form. What is it but the saying of Jesus reported in John's gospel, "I and the Father are one," turned into prose.

In the end, Professor James reduces the essence of all the beliefs of men about religion to a single formula. "There is a certain uniform deliverance," he says, "in which religions all appear to meet. It consists of two parts:—(1) An uneasiness; and (2) Its solution. The uneasiness, reduced to its simplest terms, is a sense that there is *something wrong about us* as we now stand. The solution is a sense that *we are saved from the wrongness* by making proper connection with the higher powers." The formula becomes luminous with meaning only after you have gone through the pages that precede it. Then you see that it is the modern prosaic way of putting the truth that has been set before the Christian imagination for all these centuries in the parable of the prodigal son,—among the husks in the far country of his selfishness and sin, then lifting up his eyes to his father's house and coming to himself as he says, "I will arise and go to my father."

But the subject must be left for you to unfold. My introduction of it is utterly inadequate to convey to you the richness and the peculiarly stimulating quality of the book unless you have already read the book itself. It bristles on every hand with problems of the greatest moment to us as religious teachers, upon only a very few of which has my review been able to touch. What I have said will be worth while only as it sends all of you who have not read the book to its patient and thorough consideration. It seems to me to offer a needed antidote to our too general complacency and self-sufficiency. Something is the matter with our churches. They are not reaching a tenth part of the people that they ought to reach. They are not doing for those they do reach what they ought to do. It is not altogether a time to congratulate ourselves, now that we are here together, but as much a time to search for the causes, if we can find them, of our relative failure in this day of unparalleled opportunity for liberal thought in religion. I do not speak as a pessimist, but as an optimist. My belief is that our message is one which human nature will receive with joy when we learn how to deliver it aright. It is in my hope that Professor James may have shown us some things in human nature which hitherto we have overlooked that I have commended his book, without stopping for the criticism of some of its evident faults, such as would have to be made in a more rounded treatment.

That which is not allotted the hand can not reach; and that which is allotted will find you wherever you may be.—*Saadi.*

In the leaves of the Koran I found a peacock's feather;
"This place," I said to it, "is higher than thy worth."
"Silence," it made answer, "for to the beautiful
Wheresoever they set foot, all cross their hands in service."—*Saadi.*

THE STUDY TABLE.

The Bible in the Nineteenth Century.*

Prof. Carpenter gives us in this noble volume eight lectures in which he sketches the growth of thought on the Bible in the last century, discusses the problems of the Old and the New Testament, gives the solutions of such as have been solved and the trend of opinion on such as remain unsolved. The lectures were originally delivered publicly here and there in Great Britain, and so have a popular element commending them to the general reader; but to this in the book the author has added a measure of acute criticism that will delight the scholarly. Beginning with a charming sketch of the struggle for freedom of inquiry, in which he brings before us the chief contributions to that end, from Locke down to Colenso, the gradual preparation for the study of the scriptures untrammeled by a doctrine of their verbal infallibility, he treats of the Revised Version, by means of which a vague notion of sanctity in the old English words and phrases was dislodged and the way opened for a critical treatment of the book somewhat in the way other books are treated. We are given then a history of the Higher Criticism as applied to the history and law books of the Old Testament, and the new views that have been reached in regard to prophecy.

Passing to the New Testament, Professor Carpenter points out the gradual steps by which the same methods of investigation came to be there applied, sketching in a most interesting way the movement which, beginning with Reimarus and Lessing in the latter part of the eighteenth century, ended in creating a wholly new conception of the gospel narratives. The literary and the historical criticism by which this has been accomplished are clearly set forth by illustrations, and the results carefully summed up.

The final lecture submits the corrections that have been forced upon the scriptural record by discoveries and deductions of modern science, the findings of the geologist, the archæologist and the astronomer; also the modification of the claim of the church to be the exclusive depository of the true religion compelled by an acquaintance with other masters than Christ and other scriptures than the Bible.

A more compendious book for the open-minded student of religion it were hard to find, or one more up-to-date. NEWTON M. MANN.

Omaha, Neb.

*The Bible in the Nineteenth Century. Eight lectures by J. Estlin Carpenter, M. A. Longmans, Green & Co., 139 Paternoster Row, London.

Notes.

I have already mentioned in these columns "The Captain's Toll-Gate," Frank Stockton's last novel. A thorough reading of it makes me place it quite among the best of Mr. Stockton's productions—a thoroughly good story. It is published by D. Appleton & Co.

I am delighted with "John Percyfield," although I opened it with misgivings. Line after line and page after page roll open, real treasures of wisdom, quiet humor, and delightful story-telling. The whole book is a keen analysis of social life, including religious theories, educational notions, and civic affairs. A good illustration is his description of Ruskin. "I have calculated—by methods which might not pass muster at the American Association—that forty per cent of what Ruskin says is true, and that sixty per cent, to put it gently, is somewhat beyond the mark. And yet I must add that the forty per cent is so very true, so vitally true, that it has given me a greater uplift than the unadulterated truth of more precise authors. I have noticed the same thing in people. I know a woman whose 'facts' I always scrutinize, and never quote, but who has told me more truth than ever I got out of the 'Public Ledger.'" This book is published by Houghton, Mifflin & Co., of Boston. I consider it one of the very best of our summer books.

From Funk & Wagnalls I am in receipt of "A Reply to Harnack, on the Essence of Christianity," by Prof. Creamer. The key of the book can be found in the last sentence. "Of Jesus it is true that he alone and truly has made religion possible to us; for in him we have a free open access unto the Father, through his blood, through the forgiveness of sin."

In other words, it is an effort to re-establish the doctrine of salvation through blood. There is no approach to God because of his Fatherhood, or his goodness—only as we go through an appeal for Jesus' sake. Then we must still farther make of Jesus a God, and a person of the trinity. So by an appeal to one person of the Trinity, through another person of the Trinity, a poor wretch may find it possible to secure a place in Paradise. If any one has time to spend on a book of this sort, he will find this one about like the rest—lacking in common sense and in a decent appreciation of divine character as well as in an understanding of modern scholarship and of human rights, in these later days to think for ourselves, and to listen to our living God.

From the American Unitarian Association, of Boston, I have received a volume entitled, "The Influence of Emerson," by that noble master of literature, Edwin D. Mead. The book needs no praise, simply because we know that everything from the pen of Mr. Mead is thoroughly worthy of our study. The contents of the volume are The Philosophy of Emerson; Emerson and Theodore Parker; and Emerson and Carlyle.

From Lippincott & Co. I have two nature books—not quite new, but worth the late notice which I can give them. They are "Birds about Us" and "Birdland Echoes," written by Charles Conrad Abbott. The work is that of a true lover of nature, who appreciates the divine life which expresses itself so generously in the fields and the woods. To find God in nature is after all the one great need of modern life. These are extra good summer books for your children. Only do not forget that we are entering a period of nature intoxication—a dissipation instead of culture.

Among the handful of magazines devoted to flower growing and gardening, one of the best is Vick's Family Magazine, published at Rochester, N. Y. It is remarkably free from the clap-trap that makes up so large a part of "family" papers and magazines. We cannot hope for a healthy social evolution so long as our wives and mothers spend their time reading journals of which the best we can say is that they have a large circulation. The Kitchen Magazine, which we have noted before for its excellence, is absorbing several good magazines, and widening its utility.

My friend Dr. Carus sends me from the Open Court Publishing Company three exceedingly interesting volumes. The smallest of these is "Karma," a study of Bhuddist ethics, written by Mr. Carus himself—a delightful piece of work, from every standpoint. The

"Surd of Metaphysics," is also by Dr. Carus. I am especially interested in the chapter on "The Soul as a Thing in Itself." The third volume is also by Dr. Carus, and is entitled "Fundamental Problems." If you are fond of metaphysics, read his chapter on "Agnosticism and Positivism," and that on "The Oneness of Man and Nature." I also like especially his discussion of "Is Nature Alive?" and "No Creed But Faith." These three volumes are all filled with clear, wholesome, strong, intellectual food. Will the people ever reach the metaphysical plane of thought? There are at least signs that we are outgrowing novel literature.

From A. C. McClurg & Co., of Chicago, I have received "The Law of Mental Medicine." This book is from the pen of Mr. Thompson J. Hudson, author of "The Law of Psychic Phenomena," a book which commanded the most earnest attention of careful thinkers. The volume in hand is certainly very much needed. Its aim is to assist in placing mental therapeutics on a purely scientific basis. It desires also to accomplish what Dresser and Wood have so patiently worked for—that is to help the common people understand the laws of mental healing. You will understand that this book does not belong in the same catalog with Mrs. Eddy's publications. It is a thoroughly well wrought work, and, while we may not be able to accord with all that Mr. Hudson says, we shall feel very grateful to him for carrying this subject so far toward completion. The system which he outlines is based on the principle that an impulse, conveyed from the mind of the healer to the affected cells of the patient, controls the functions of the body. The points which he establishes are (1) that there is a psychic factor in all healing agencies, mental or material; (2) that this factor is not confined to suggestion in the ordinary sense of the term; (3)that no system of healing can be valid or complete that fails to recognize these psychic factors; and (4) that no system, mental or material, can be comprehended without knowledge of the histological structure of the physical organism. I am prepared to say that this book is of decided value in helping us to a clear understanding of the all absorbing question of mental healing.

From the same firm comes a book that I do not understand—at least it bears the imprint of A. C. McClurg & Co. It is entitled "The Souls of Black Folk," Essays and Sketches, by W. E. B. DuBois. But this book contains only the first chapter—all the rest being blank pages. This first chapter is entitled Our Spiritual Strivings, and is well worth the reading. Why the rest of the chapters are left out I do not understand. It may be some fraud; but the volume appears to have come from the publishers.

The English literary papers report the death of Mrs. E. T. Cook, who was closely associated with literature and journalism for many years. She was the wife of the former editor of the *Pall Mall Gazette* and the *Daily News;* in addition, she was a regular contributor to the magazines. Of her books the best known is "Highways and Byways of London," which has been highly valued by American tourists going abroad.

A volume of unusual quality and merit comes from J. B. Lippincott & Co., of Philadelphia. It is entitled "Birds in Their Relations to Man." It is a manual of economic ornithology for the United States and Canada. It is a needed book, even among the multiplicity of books on ornithology. It undertakes to show the value of the different sorts of birds to the landholder. The closing chapter is an exposition of ways in which we can make birds feel more at home with us. I have not seen anything better of the kind anywhere, unless it be in Prof. Hodge's book, "Nature and Life." The vegetable food of birds is carefully described, and the reader is directed how to provide a sufficiency for his friends and allies. E. P. POWELL.

The American Volume of Lord Acton's History.

No reason is given for the publication of Vol. VII. while volumes II.-VI., inclusive, are as yet unpublished, but no American reader is likely to object to this anticipation of its arrival in due course. As compared with Vol. I. "The Renaissance," this volume has much less variety of authorship. There are four chapters by John A. Doyle, who, in 1876, commended himself to American readers by the fairness of his compact "History of the United States," and the same fairness characterizes his four chapters here which deal with "The First Century of English Colonization" (1607-1700), "The English Colonies" (1700-1763), and "The Quarrel with Great Britain" (1761-1776). "The French in America," which would probably have been written by Parkman or Fiske, if they had not died untimely, is well written by Miss Mary Batison, Lecturer in History in New Haven College, Cambridge. "The Conquest of Canada" (1744-1761), by A. G. Bradley, of Trinity College, Cambridge. Prof. Melville M. Bigelow, of the Law School of Boston University, contributes admirable chapters on "The Declaration of Independence" and "The Constitution" of 1787. Prof. Doyle also writes "The War of Independence." The appreciation of Washington is as perfect as could be desired in all particulars and in this splendid generalization: "Intelligence and public spirit, untiring energy and industry, a fair share of technical military skill, and courage almost dangerous in its recklessness—all these were no doubt perceived by those who appointed Washington. What they could not have foreseen was the patience with which a man of clear vision, heroic bravery, and intense directness, bore with fools and laggards and intrigues: and the disinterested self-devotion which called out all that was noblest in the national character, which shamed selfish men into a semblance of patriotism and factious men into a semblance of union. Still less could it have been foreseen that, in choosing a military chief, Congress was training up for the country that civil leader, without whose aid an effective constitution would scarcely have been attained." In the order of ability Nathaniel Greene is assigned, as he should be, to the place next to Washington. The summary of causes making for the success of the colonies is well done, but for its omission of Washington's judgment and patience as prime factors.

Another valuable group of chapters is contributed by J. B. McMaster. This is composed of chapters X., XI., XII., "The Struggle for Commercial Independence" (1783-1812); "The Growth of the Nation" (1815-1828); "Commerce, Expansion and Slavery." These chapters are good condensations of what Prof. McMaster has written in his history at greater length. Prof. H. W. Wilson, of Trinity College, Oxford, writes of 'The War of 1812," in a manner rather dry and formal, but without bias either way. Con-

*The Cambridge Modern History planned by the late Lord Acton, LL. D., Regius Professor of Modern History, edited by A. W. Ward, G. W. Prathers and Stanley Leathers. Volume VII., the United States, New York; the Macmillan Co., 1903.

cerning the fight of the Chesapeake and Shannon, too little allowance is made for the condition of Lawrence's ship and crew, neither in fighting trim. One of the best chapters in the book is the thirteenth, "State Rights (1850-1860), by President Woodrow Wilson. We should not know where to look for a better account of this matter. It is much better than President Wilson's matter in his "History of the United States," covering the same ground. But as touching slavery it has the same defect as that. We have the Virginian point of view, with a blind eye to the atrocities of Virginia's slave-weeding industry. In two consecutive paragraphs we have statements entirely contradictory. In one we read, "The issue was slavery? Yes, upon the surface." In the other, "The inevitable disintegration of the Union, *by reason of the operation of the institution of slavery,* had done its perfect work."

The three chapters on the Civil War are the work of the late John G. Nicolay, and they are practically a condensation of the great Lincoln biography of Hay and Nicolay and have the merits of that work without its extraordinary expansion. The "Naval Operations of the Civil War" have a chapter of themselves. Nicolay writes of the North during the war and Prof. J. C. Schwab, of Gale University of the South, too exclusively on the lines of his strong book "Confederate States of America; a Financial and Industrial History of the South during the Civil War." The human interest of the South's heroic struggle is unduly minimized. The chapter (XX) on "Political Reconstruction" (1865-1885), is one of the most interesting in the book. If we have here a final judgment, it is not a flattering one to the Republican party of those years. "If pledges previously announced proved inconvenient, they were broken without hesitation. . . . Scruples were as conspicuously lacking as indomitable purpose was visibly present." Full justice is done to the corruption of Grant's administration. Of the crisis of 1876 it is written, "The whole affair was permeated by blind partisanship and tainted by rumors of corruption, and stands as a discreditable episode for nearly everyone engaged in it except Hayes himself."

A chapter by Prof. John B. Moore, of Columbia University, takes the history of the United States from the beginning of Cleveland's presidency in 1885 to the appropriation of the Philippines in 1900. The story of the Spanish-American war and its consequences is told in a dry, but quite non-partisan manner, except as regards those features of Minister Wood's negotiations, which the President treated as negligible quantities, though they had in them the potentiality of "peace with honor" and without war. Chapter XXII., "Economic Development of the United States," is admirable in its compactness and its comprehensiveness. The note it ends on is the necessity for some change in our protective policy to adapt it to the conditions of our foreign trade. The concluding chapter, "The American Intellect," by Barrett Wendell, of Harvard University, might perhaps have been rightly named "American Literature as Barrett Wendell Would Have Written It." When he was selected for this task, the editors probably had not read Mr. Howell's critique of his "Literary History of America." His present chapter is better than that by being less pert and flippant. It is a fair example of his dogmatism that he does not mention Bancroft among American historians, and dismisses Theodore Parker, Sumner and Phillips as fulminators of "virulent diatribes." Mr. Wendell must be glad to be relieved of all responsibility for the bibliography to this chapter. It was made (most miserably) by Mr. Chester N. Greenough, of Harvard. The day devoted to it must have had many social and athletic distractions. J. W. C.

THE SUNDAY SCHOOL.

Third Series.—Citizenship and the Duties of a Citizen.

By W. L. Sheldon.
Lecturer of the Ethical Society of St. Louis.

CHAPTER IV.

OUR COUNTRY'S DUTY IN PROTECTING US FROM THE ATTACKS OF OTHER NATIONS.

Dialogue.

What is the use of having any "country" or being the citizen of a state; have you ever thought of that? We go on talking about love of country, singing "My country, 'tis of thee," or reading poems about it; but what is the good of it all?

Why should we have cities and states or a nation; why not get along without them? You have said something about the fact that as citizens we have to vote and to pay taxes, that we have officers and a government; and we certainly have a great many laws that we are expected to obey.

You tell me of a Constitution adopted by our forefathers. Why should we have all this? Why not get along without it? How would it do to give up having any country or city, any laws or any army? Do you see any use in having soldiers?

"As to that," you assert, "it is plain enough; we must have soldiers so that if our country is attacked by another country, they can defend us."

But suppose another country did attack us and conquer us, what difference would it make, how could it injure us? "Why," you exclaim, "then we might lose our property, we should not be free, we could not make our own laws."

Yes; you are right; it may be true that we need to have soldiers or an army of some kind, to protect us from attack on the outside.

But what if, as a country, we were conquered by some other country, and still our property was not disturbed, and we were able to go on as before, living our family life, earning our living just the same, then would it matter? What do you say to that?

"Surely," you insist, "it would make some sort of difference." But if nobody meddles with your property, and you could be happy just the same; what more could you ask for?

"True," you add, "but we should not have any country; we could not be happy just the same." You mean, do you, that you would not be quite as happy if there was not something about which to sing, "My country, 'tis of thee." Perhaps you are right; somehow or other we seem to like to belong to a country of our own.

But even if your land had been conquered, you would then become the citizens of the country which had conquered you. You might be its citizens by adoption. "Yes, but that would not be the same thing," you assert.

Not even if you were given the ballot and could vote as a citizen of that new country? "No, it would be different, because one would not be a citizen there by one's own choice."

How would it be on the other hand, with the children of such citizens who had been adopted by compulsion? "As to that, it might be otherwise; it would be their native land or native country; perhaps it would be better for them to make the best of it and try and enter into the life of the people around them, as if their own forefathers had been born there."

But would it be quite the same? "No, there would be a difference, nevertheless," you insist. "Somehow one could not take the same pleasure in the history of

the new country, or feel that one belonged to its history."

Talking of armies and soldiers, do you think that it is necessary for a country to have a large army in order to protect itself? Do you know anything about the great armies of Europe? Have you any idea how large the army is in France or Germany?

Note to the Teacher: At this point it might be well to give the young people some idea of the size of the armies in the countries of Europe. Let one of them put down the figures in round numbers, of the men in the armies of France or Germany. We might even tell the young people what it costs to support these armies; with some account of the hard work of the soldier. Be sure to get the figures from the very latest number of the "Statesman's Year Book."

Speaking of soldiers and armies, do the soldiers wear the same kind of clothes that we do? "No," you answer, "they wear uniforms."

Did you ever see any soldiers in uniforms in this country? "Yes." Can you describe the uniform; what is its color? "Oh, it is a blue uniform and with brass buttons."

But do you see many of these uniforms in our streets? Do you notice them by the hundreds every day when you are coming from school? "No," you reply, "we see very few of them."

But if you were over in some parts of Europe, you would see them all the while. The officers would be going by with their swords clinking; troops marching in the streets; it would seem to you as if there were soldiers everywhere.

Why is it that we do not see them in such numbers here in America? "Because," you explain, "there are fewer of them." Yes, that is one great reason. Have you any idea how large the army is in time of peace in the United States?

How many soldiers do we have usually in order to protect our country? Over in Germany there are perhaps five or six hundred thousand. How is it here; have we one-half that number? You hesitate.

No, we do not usually have even half that number, less than one hundred thousand soldiers in the United States; and yet we have a larger number of people in this country than there are in Germany.

How do you suppose we can get along with such a small army; why is it that we don't need hundreds of thousands of soldiers? "Because, for one reason we do not have so many wars?"

Yes, that is all very well; it is true we do not have so many wars. But can you answer the question further; why is it that we do not have so many wars? "You don't know?"

Think about it for a moment. Suppose there are two boys, one of them always trying to pick a quarrel with other boys, meddling in the affairs of others, or interfering with others; and the other boy inclined to go on and mind his own business, letting other people alone, attending rather to his own affairs; which one of the boys do you think will have the more strife, or be more often in trouble with other people, being led to attack others or forced to defend himself?

"Oh," you exclaim, "there is no doubt about that; it would be the boy who was constantly meddling with the affairs of other people." Can you see how it happens then, that a country like ours may have fewer wars than countries over in Europe? What is the reason, would you guess? "Why," you explain, "it may be because we try to mind our own affairs, and let other countries alone."

Yes; that is probably true. It is the old story; those who are given to quarreling will always have to do a great deal more fighting in order to protect themselves.

Do you know the name of the great man in our country's history who encouraged people here to adopt this policy of not meddling in the affairs of other nations? "No?" But think now.

To what one man more than any other do we owe the foundation of the United States? Who was the leader of the Revolution? "Washington?" Yes, that was the man. And it was Washington more than any other man who adopted this policy for our country.

Suppose, for instance, that over in Europe one of the countries which had been constantly at war in former times, should now really want to put an end to it, settle down to peace, and give up its armies,—could that country do it, do you think? "Yes, surely," you say, "the country might give up its armies."

But, I ask, would it be safe for the country to do it? Could any of those countries reduce their armies at once from six hundred thousand to one hundred thousand men? "They might do it," you answer, "but perhaps it would not be safe for them."

Why not, if they want to have peace and to live at peace with their neighbors; why isn't it possible for them to do so? "Because," you add, "they might be in greater danger of being attacked by other countries."

That is true. If, however, they announced publicly that they would not attack other countries any more, but would live at peace with their neighbors, do you think then it would be possible for them to reduce their army? "Perhaps it would?"

Suppose you take the case of the two boys we have already described. What if the one who had always been quarreling or fighting with others, decided that he would stop it all and live at peace, and announced that fact to all others, do you think it would then be peaceful ever after? You doubt it?"

Why not, if he were to assert that he would be peaceable hereafter? "Oh," you assure me, "the other boys would not trust him, because he had been in the habit of quarreling and attacking others."

Yes, that is the point; I see now. And that is a reason, is it, that not one of those great countries in the old world could reduce its armies, and settle down altogether to peace, even if it wanted to. It is strange that when a country would like to settle down to peace and have no more war, this could not be done.

Who would be to blame, do you think; would it necessarily be the other nations who would not trust that other country? "No, not exactly," you reply. But why not?

"Oh," you answer, "the country itself might be to blame, because of the former warlike habits it had had." I must agree with you there. It is a curious fact, by the way, that nations can have habits just as you and I can have them. But more of that, by and by.

You have said that in this country usually we had only a small army, and can get along with few soldiers. If, however, another country were to attack us and we had to go to war, could these few thousand soldiers protect us; would they be enough? "Oh, no," you exclaim.

What would we have to do? "Why, a great many other men would have to join the army."

Yes, but are there any other men in readiness for war, besides these soldiers we have talked about? Did you ever hear anything of an armory in one of the our large cities? What sort of a place is it? "It is a place where men go and practice being soldiers,—drill or exercise."

What do you call the men who go and drill there at the Armory? Are they a part of the regular army of this country? "No, not exactly." Then what do you call them? "The militia?" Yes, we call them the militia, but the right term for them is "The National Guard."

You see, then, that at a time of sudden war our country might call upon the men who belong to the National Guard, and so have a great many new soldiers.

But do you think that we could get along without our small army altogether, and not have any soldiers at all? At any rate, there are some people who believe this; what do you think about it? "No," you insist, "it would not be safe."

And why not? The small army we have, surely could not carry on a great war. "True," you admit, "but it makes other states appreciate the fact that we do have soldiers and could protect ourselves by enlarging the army at any moment."

Does it follow, then, would you say, that a country necessarily has soldiers solely in order that they shall actually fight in war? "No," you tell me, "it may be just the contrary. A state may have an army in order to avoid the necessity of war."

And how could this be? I ask. "Why," you explain, "other states or countries would then feel that it could defend itself, that therefore they might be defeated if they made an attack upon it."

It looks then, does it, almost as if, nowadays, each country needed to have at least something of an army in order to avoid the danger of having a war; that having a few good soldiers may protect the country from the necessity of fighting or warfare.

Speaking of our own country and the comparatively small size of our army, would we be as weak in all other directions, if our country should be attacked? "No," you assure me, "there would be the navy."

But is not our navy small like our army? "On the contrary," you assert, "we have a strong navy, quite in keeping with the navies of other countries."

And will this make it more likely that we may have wars, when the soldiers on those vessels will have to fight for their country? "No," you point out, "perhaps the strength of our navy may be one of the safeguards, sparing us from the necessity of war." Yes, although it must be said that some thoughtful people deny this.

But why should we not try to get along with a small navy, just as we have a small army? "Perhaps," you suggest, "for one reason, because it takes a longer time to build up a strong navy."

In what way? I ask. "In the first place," you tell me, "it takes a long time to build great war ships; and without them, there could be no strong navy." Yes, that is probably true. And it explains why our country takes more pains to have a large navy than a large army. It really requires many years in order to have a great many war ships built, and to have them properly fitted out with guns and ammunition, with officers and men.

If all this is true, then does it strike you that the larger our navy becomes, the safer we shall be? "Yes," you reply, "insofar as the attacks from other countries are concerned."

And why not in every other possible way? "As to that," you point out, "perhaps if our country gets a very strong navy, it may be tempted to go to war when war is not absolutely necessary." True, that is a very important qualification, and it may also apply to the great armies of the countries in Europe. It is this evil which has brought on many wars in the past.

On the other hand, might there not be another reason why each country must have *something* of an army, in order to avoid the danger from the attacks of the other nations? It must also defend its citizens who may be living away from home, must it not?

"In what way?" Why, suppose that when you are grown up, you are obliged for a time to live in another country; and while there should experience some gross injustice committed against you on the part of that other country. Would you have any redress?

"What could one do?" you ask. "A single person could not fight a whole nation." Yes, I add, but could not your own government undertake to protect you?

"How could it be done?" Why, it might insist that the other government should treat you justly and give you your rights. "True, but what if that other government refused?"

That is the point I am thinking of. That other country may be much more liable not to refuse, or may take greater care not to commit an injustice against such persons, if it is aware that the country of which those persons are citizens, could protect them even by going to war if necessary.

Speaking of the soldiers, what is it they do for us, did you say? "Protect us from the attacks of other countries?"

Well, is that all? How about the soldiers on the other side? Are they necessarily protecting their rights? "No, they will be making the attack."

But might it not happen, for example, that a country would have to go to war, be the party to begin it, simply in order to protect itself? In that case, what would be the country be doing, if it began the war? It would not be fighting for its life, exactly. "No," you assure me, "it would be upholding its rights."

It means then, does it, that the soldier not only protects a country in its life, but upholds a country in its rights, by being ready to fight for his country.

Suppose there were a war, what would happen to many of those soldiers? "They would have to die in battle," you tell me, "many of them."

But is that all that soldiers have to suffer in war, just run the risk of losing their lives? What else may they have to go through? "Oh," you add, "they may be wounded, and have their legs or arms cut off."

Anything more? Suppose the armies did not come to battle? What if a soldier in war had never been on the battle-field, is there anything else he might suffer? "Sickness?" Yes, indeed; I can assure you sometimes the hardships soldiers have to endure in war are worse than the battles they have to fight.

They may have to go where there is fever in the atmosphere, where the food is very poor, where the water is bad which they have to drink. Thousands of soldiers die from these causes in a war, who may never be in a battle at all.

Have you any idea of what a war may cost a country, or how many people may lose their lives in a war? Do you know how many were killed in the great Civil War in the United States?

Note to the Teacher: The figures may also be given here in round numbers, so as to impress the children with the awfulness of war. Something could be said of the war of the Revolution. The children might be encouraged to name the various wars we have had in this country.

Now what was the reason you gave at the beginning why we had to have soldiers? "Oh, we said it was in order that our country might protect us from being attacked by another country."

What then is the first thing that we receive from our country? "Protection," you say. Yes, that is the word; note it very carefully.

But what does this protection cost the citizens? "Money?" Yes, lots of money,—but what more? "The lives of many of the soldiers?" Yes, that is true; our country has had to protect us through the lives of its citizens. If it were not for our country and its government, our property would not be safe, our homes would not be safe; we might not be a free people at all.

An Arab said to his son, "O my child, in the day of resurrection they will ask you, 'What have you done in the world?' and not 'From whom are you descended?' That is, they will inquire about your virtue, and not about your father."—*Saadi.*

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THE FIELD.

"The World is my Country; to do good is my Religion."

The Song of Life.

The song of life and how to live it,
That is the happy theme I'd take,
And to inspired poet give it
And say, "Oh, singer now awake
The chords of strength, sing well of glory,
Glory of action brave and free;
Let life reveal its hidden story
Of what a man below may be.

Tell, like old Homer, how the ages
With valiant spirit fight so well;
Tell of the teachers and the sages—
Upon whose names the centuries dwell;
Speak with pure passion of their beauty,
Till all our souls to them incline.
Then praise simplicity of duty
And make our common deeds divine!

Tell of the gentle and the tender,
Of souls devoted to the race;
Throw over them the magic splendor,
That in romance we seek to trace;
And tell of women, wise and winning,
That brought the world a gift of light,
Who saved the souls of men from sinning
And were to them as stars of night!

Oh, sing of men in humble station,
Devoted to a grand good plan
Of building up their own loved nation
So that each man may be a man;
Record the dreams of those in trouble,
Who would that others might arise,
Who sin would kill and joys make double,
And have the earth as sweet as skies.

Then tell how those with wealth and power
Have taken hold of all this good
And given to the present hour
New manliness of brotherhood;
Say how in many a town and city
They've helped the higher life along,
From sense of duty, not of pity,
And wrought a work as blest as song!

Picture the love of home uprising—
Like spring of joy upon our thought;
Its purity and bliss surprising
From daily service gladly wrought,
Tell of goodwill among all nations,
Of peace supplanting hate and war,
And by the beautiful creations
Lead on and on, like golden star!

So grand and good and sweet and glorious
The song of life true bard might sing,
To make our souls with love victorious
And every blessing here to bring;
Then, like the light of summer morning,
His music would o'erspread the earth,
And every heart with hope adorning
Give us the angels' wealth of worth!

WILLIAM BRUNTON.

Tower Hill Notes.

The third week of the "Tower Hill School of Rest" has not been a disappointment, for repose is the well emphasized word. This is largely secured through the community life, in which conventionalities are reduced to the minimum, with the courtesies carefully observed. Mrs. Lackersteen as hostess, assisted by her daughters, looks after the comfort of all, her years of experience dictating methods that keep the machinery moving smoothly. The well-cooked meal, regularly and neatly served, vegetables and fruits fresh from the garden, butter fresh from the churn, with cheerful table-talk, betray all into hearty eating.

A hill-climb, a saunter through the woods, a bird walk with the knowing ones, a tramp for wild flowers, a study of the sunset's afterglow, all make good digestion certain, and *ennui* and worries are thrown to the wind, through the beneficent law of substitution. These conditions secured, the school hours are a delight; one goes not "unwillingly to school."

As becomes such as are attracted here, it is not surprising that Emerson's poems can be used for "pick-up- work." We bless the rare fortune that brought us along at a time when Mr. Jones had made a vow to read the poems through this summer, permitting us to travel with him. Emerson is not in the "curriculum," but is present in subtle form on all occasions, and an Emerson reading, consecutive, is indulged in on the slightest provocation; in thunderous storm or glorious sunshine; at Westhope cottage or at the pavilion; the intoxication is in the air. Emerson was meant to be read in such setting as Tower Hill, where grain-fields, trees, hills, sky, change feature every moment, and "May Day," "Wood Notes," and "Monadnock" are continually presented to the senses. Two-thirds of the poems have been read and talked about, and the others will certainly follow.

Miss Hatherell, teacher at the Hillside School, is holding our attention this week to trees—a series of wonder-stories and queries endless. The roots as anchorage for the heavy superstructure, leaves breathing and perspiring, branches adjusting themselves space for air and light, bark pushed out by yearly growths within; then we are led into the unknown—"what power forces tons of water from the soil through roots, trunk and leaves?"

More remarkable than these nature studies are the studies in the growth of religion from Luther to Emerson, led by Mr. Jones,—since man is more a mystery and means more in the universe and stands at the head of nature. With the regularity of the clock and the vividness of a true historic insight, the stories have been rehearsed five mornings in the week, always dramatic and instructive, the refrain being "Learn to like this man," nor omitting even for Servetus, who was burned, or for Calvin, who burned him. Of Unitarian leaders Servetus, Francis David, the Socinii and Channing have been delineated, and the martyrs of Smithfield and others have been hunted up.

This is the Persian week. Miss Anne B. Mitchell of Chicago has gathered from Persian gardens choice flowers of legend and song and with skillful arrangement and admirable interpretation held them before appreciative audiences each day. The ancient Arabian influence during Mohammedan rule in Persia was shown. Poetry to the Arabian was not merely a passion, but a necessity. The characteristics of Arabian poetic influence are seen in all modern poetry unwittingly called *new*. Hindoo influences also can be traced. So the mystic Hindoo and the active Arabian natures, with the Persian conception of good and evil, combine to make a high order of poetry as seen in the "Romance of Antar," full of Oriental descriptions. An Oriental Faust, Persian Hercules and curious fable furnish warmth, light and color for the presentment of high human achievement or ignoble cowardice as found in all human nature irrespective of time or place. Firdausi in the tenth and eleventh centuries, and later Saadi, Hafiz and Omar Khayyam, were called from the garden, and we were told that Persia produced more writers during those periods than all Europe.

Rev. Neuton Mann of Omaha is resting here and leisurely giving lectures on Copernicus, Galileo and Pasteur, besides giving friendly aid to amateur astronomers from the brow of the Hill on clear nights. Rev. G. R. Pike and family of Chicago, occupy a cottage and partake in all these good things. The stereopticon does good service in illustrating history and science.

There are to be two more weeks of this high thinking and close contact with the out-of-doors. PHEBE M. ELLIOTT.

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